

On Indeclinable Particles in Kāçmīrī.—By G. A. GRIERSON,

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Īçvara-kaula does not formally deal with particles in his grammar, but here and there he refers to them, and the following is a collection of his scattered rules. It in no way pretends to be a complete account of Indeclinables.

Emphatic and indefinite particles have been described by me in Vol. LXVII, Part I, pp. 88, and following.

The following two conjunctions are also there mentioned. They are repeated here for the sake of completeness.

त t^a , and (iv. 178). *E.g.*, सुह त च्छ $suh\ t^a\ ts^ah$, he and thou.

ति ti , also (iv. 179). It is also used instead of त t^a with plurals. Thus, सुह ति च्छ ति $suh\ ti,\ ts^ah\ ti$, he also, you also. महनिवि ति गुपन् ति $mahaniv^i\ ti\ gupan\ ti\ āy$, both the men and the cattle came. In the last sentence we cannot use त t^a .

The negative particle is न n^a , not (viii. ii. 19); but ordinarily negative forms of the verb are used, as described under the head of adverbial verbal suffixes. In other words, the न n^a is usually compounded with the verb as a suffix. Thus, चुसन् $chu-s-n^a$, I am not.

The prohibitive particle म m^a is only used with the Simple Imperative (viii. ii. 19).

म करिन् $m^a\ karin$, let him not make.

म कर् $m^a\ kar$, make thou not.

म करिव् $m^a\ kariv$, make not ye.

With the Modified Imperative मत् mat^a is used (20). Thus, मत कर्तन् $mat^a\ kar^i\ tan$, let him not make.

Instead of म m^a and मत mat^a , we may use मा $mā$ and मता $matā$ respectively (20). Thus, मा कर $mā kar$, मता कर्त $matā kart^a$.

Other vocative particles may also be added. Thus, मबा कर् $mabā kar$, मसा^१ कर $masā kar$, मतबा कर्त $matabā kart^a$, मतसा^१ कर्त $matasā kart^a$, and so on (20). See forms of address given in Vol. LXVII, Part I, pp. 92 and ff.

With other tenses of the imperative न n^a is used (19). Thus, क^१रिजि न $kar̥zi n^a$, you should not make. क^१रिजिहे न $kar̥zihē n^a$, you should not have made.

मा $mā$ is used before or after a verb, to indicate a question in hesitation (viii. i. 29). Thus,—

करान् मा कुह् $karān mā chuh$, or मा कुह् करान् $mā chuh karān$, or
मा करान् कुह् $mā karān chuh$, is he making? (I.e., see if he
is not making it, or if he is making it or not, or perhaps
he is not making it?)

कर्योन् मा $karyōn mā$, did he make?

सुह् मा करि $suh mā kari$, will he make?

ब्वह् मा कर $bōh mā kar^a$, shall I make?

The particle ताञ् $tāñ$, or ताञ्त् $tāñat$, is used in asking a question, when the speaker is really in doubt as to whether there is anything to ask (viii. i. 26). Thus,—

क्याह् ताञ् वनुन् $kyāh tāñ wānun$, did he say anything? Here
the speaker did not notice at the time what the man said,
and afterwards recalls the fact, and, being in doubt, asks
the question?

कर् ताञ् आव् $kar tāñ āv$, did he come at any time? If so,
when?

कूतु ताञ् द्युतुन् $kūtū tāñ dyutun$, did he give anything? If so,
how much?

ताम् $tām$, or तामत् $tāmat$, may be used instead of ताञ् $tāñ$, or
ताञ्त् $tāñat$. Thus, क्याह् ताम् वनुन् $kyāh tām wānun$.

द्यठ $dyath^a$. This added to an interrogative word converts it into
an intensive one (viii. i. 27). Thus,—

कर् kar , or कन kan^a , when?

अठ कर आव् *dyath^a kar āv*, or अठ कन आव् *dyath^a kan^a āv*, he
he came a long time ago.

क्याह् *kyāh*, what? अठ क्याह् *dyath^a kyāh*, a great deal.

कूति *kūtⁱ*, how many? अठ कूति *dyath^a kūtⁱ*, a great many,

So अठ कनि *dyath^a kanⁱ*, for a long time.

The usual word for 'if' is अय् *ay*, but, with the Past Conditional (viii. ii. 33), हय् *hay* may be used instead of अय् *ay*, after the verb. Thus,—

करिहे हय् *karihē hay*, if he had made.

करहान् हय् *karahān hay*, if they had made ;

करिहेस् हय् *karihē-s hay*, if he had made it.

With the same tense 'if not' is represented by नय् *nay* (34). Thus, करिहे नय् *karihē nay*, if he had made it ; रुद् नय् पयिहे *rūd nay pëyihē*, if rain had not fallen.

These particles can also be attached to the subject of the verb (35). Thus, सुहय् करिहे *suh-ay karihē*, if he had made ; तिम्हय् करहान् *tim-hay karahān*, if they had made : सुनय् करिहे *su-nay karihē*, if he had not made, ब्वय् ख्यम्हा *bō-y khyamahā*, if I had eaten.

